have held some excellent out-door meetings in Leek, Staffordshire.

We notice, as a rule, that where the local priesthood take an active part in out-door meetings with the Elders from home, good results follow. Generally the Elders are kindly received, and they feel that their labors are appreciated to some extent among the world, and rejoice if by the preaching of the word one soul is brought to receive the truth through their ministrations. How much more so do they when more than one are willing to bow in humble obedience to the requirements of the Gospel of Jesus. Mark the effects of obedience! No sooner are they baptized, than the spirit of gathering takes possession of them, their eyes are turned to the Land of Zion, their lives are devoted to the cause of truth; they become at once willing to leave home, friends and country for the Gospel's sake, and to test the promise given by the Savior, that he that leaves all for it, shall receive an hundredfold in this life, and in the world to come life everlasting. Truly do we find that the Gospel is the power of God unto salvation; and how forcibly is it illustrated in the experience of the Latter-day Saints. We find thousands of them to-day in Zion, who went there in obedience to the great command, "Come out of her my people," etc., and are now in possession of comfortable homes, surrounded by the comforts and blessings of life, while if they had rejected the Gospel they must have partaken of the poverty and want that now afflict this once fair land. Another evidence of the prosperity of the Saints in Zion is, that many of them are extending a helping hand to those of their brethren and sisters who are still left in this country, numbers by this means being led to rejoice. Thus Zion is growing, Temples are being reared, towns and cities established, furnishing homes and employment for all who are desirous of forming a part of the kingdom of God upon the earth.

When we see the countless thousands of the poor, who are suffering in poverty and wretchedness, how willingly would we extend the hand of fellowship and aid if they would but receive the Gospel, and show unto the Lord their willingness to keep his commandments; but, as a general thing, their eyes are blinded by the false teachings and doctrines of men who, by cunning craftiness, make merchandize of their souls and, in the words of the apostle, "Preach for hire and divine for money;" whose actions will not bear the light of truth. Hence they join in reviling and persecuting the servants of God, who preach without purse or scrip, and hold in their hands the authority of the holy priesthood to baptize for the remission of sins, and to confer the Holy Ghost upon all who believe and obey the Gospel, and lead the people to a place of safety while God's fierce judgments are making the children of men mourn upon the face of the whole earth.

Praying that God will bless the honest in heart, and that you may have joy in your labors while in these lands, with kind regards, I remain, your Brother in the Gospel,

JOHN RIDER.

MORE BAPTISMS.—PEOPLE INQUIRING AFTER THE TRUTH.—PROPOSED NEW BRANCH ORGANIZATION. — DULL TIMES.

Hatfield Pevel, Essex,
London Conference, July 11th, 1879.
President William Budge.

Dear Brother,—After leaving Liverpool on the 9th ult., I spent two days visiting at Tipton, and arrived in London on the evening of the 11th following. Having never before been out of our own Territory, it was a new and valuable experience to find myself in the "City of the World," teeming with its millions of human beings, and filled with its rich treasures of science, literature and art. I spent ten days in London in visiting the Saints and sight-seeing, and left for Faversham on the 22nd, in company with President Taylor, arriving soon after 11 a.m. We held two very interesting meetings in the afternoon and evening, and President Taylor returned next day.

Since my arrival, Brother Wm. Ball and myself have traveled through Faversham Branch, preaching and

exhorting the Saints, and have baptized two. Brother Ball baptized five the evening before I arrived. There is a spirit of inquiry manifested by a great many, and five or six more will soon be united to the Church. The weather has been stormy, and we have held no open-air meetings, but hope to be able to do so before long. We are now under instructions from President Taylor to effect a branch organization in this portion of Essex, but the Saints are rather widely scattered, and meetings small.

The poorer classes are looking forward with dread to the coming winter, and many would gladly quit this country if they were able. Farmers and brick-makers are becoming disheartened, as the weather is so unfavorable. Brick-makers will be able to make up scarcely more than half their prepared material, and hence will not require so many hands next winter. Notwithstanding the dismal prospect, the Saints are feeling well, and in hopes of soon going to Zion.

With regards to all at the Office, I remain your Brother in the Gospel,

MORONI SNOW.

POETRY.

MY LADY AND I.

[SELECTED.]

What has my lady that I have not?
Wealth and station and power,
A mansion that overshadows my cot
As a great tree shadows a flower.

Splendid coaches and high-bred steeds,
Statues and paintings rare;
Whatever she wishes, or craves, or needs,
She has but to speak—it is there.

Busts and vases from foreign lands,
All that is bought with gold,
Comes at the wave of my lady's hands,
Like a touch of the lamp of old.

Royal jewels and webs of lace,
Like cunningest works of frost,
She pleases her fancy and suits her taste,
With never a thought of cost.

But what have I that she has not?
Oh! what she cannot buy—
Love to brighten my lowly lot,
Love, and a love-lit eye.

Some one who comes when the night falls down,
And brings back glee and mirth;
Who shuts in the home, and shuts out the town,
And sits with me by the hearth.

Some one who lightens the labor load,
Who makes misfortune vain,
And the loveliest baby that ever crowed
And tapped on the window-pane.

Ah? my lady of royal mien,
You may ride in your carriage fine,
But I am prouder, for I am queen,
Crowned by a love divine.

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EDITED, PRINTED AND PUBLISHED BY WILLIAM BUDGE, 42, ISLINGTON, LIVERPOOL.

FOR SALE ALSO AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, BALL'S POND ROAD, ISLINGTON, LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERETH ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTH HIS FLOCK."—*Jeremiah* xxxi, 10.

No. 30, Vol. XLI. Monday, July 28, 1879. Price One Penny.

MISSION OF THE HOLY GHOST.

BY ELDER HUGH FINDLAY.

One of the leading themes in our Savior's teachings to his disciples, was the mission of the Holy Ghost. He had ordained them to propagate a cause so full of importance to the sons of men, a cause for which he had descended below the angels, and partaken of mortality for the suffering of death, to meet the ends of the broken law, which held mankind in banishment from their Father and their God, while the Holy Ghost was to follow, bearing witness to his words and of his works. Each is the representative of the Father in forwarding his great design in the redemption of man, and of the world he inhabits. So closely allied were they in their callings, and so essential the one to the other, that we find the Savior, before assuming his public ministry, appearing to John the Baptist on the banks of Jordan, demanding water baptism in order to come into the legal possession of the Holy Ghost, after which obedience the Father sent that Spirit upon him, and, with his audible voice, bore witness that this was his beloved Son, saying unto the people, "Hear ye him." In teaching his followers the Savior said, "If ye love me keep my commandments, and I will pray the Father, and he shall give you another comforter; that he may abide with you forever, even the spirit of truth" (John xiv, 15, 16). Again, "When the comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father; he shall testify of me, and ye also shall bear witness, because ye have been with me from the beginning" (John xv, 26, 27). These, with many similar sayings, impress us with the necessity of an abiding, revelating spirit, begetting in the hearts of men a knowledge of the Son of God and of his Gospel, so as to become his witnesses, and teach to others the way of life. For instance, we find John the Baptist, who had said: "I saw and bear record that this is the Son of God" (John i, 34), when in prison sending two of his disciples to Jesus, inquiring, "Art thou he that should come, or look we for another?" (Matt. xi, 3). And regarding Christ's

own disciples, to whom he had so frequently rehearsed the manner of his death, and of his resurrection on the third day (Matt. xx, 18, 19), we find them yielding to doubt in so important a matter. Even Peter, to whom the Father had revealed that Jesus was the Christ (Matt. xvi, 17), incredulous of the woman's report of the resurrection, led the way to the sepulchre, and marvelled in finding it empty. In truth, the soul-inspiring Sermon on the Mount, the feeding of the multitude with the few loaves and fishes, the producing from water the best wine at the feast of Cana of Galilee, the raising of the dead Lazarus, the healing of the sick, lame, blind, deaf and dumb, with the multitude of other mighty works done before their eyes, were, in the dark day, couched in such dubious expressions as "We trusted that it had been he which should have redeemed Israel," etc. (Luke xxiv, 21).

Was there any palliation for such dreadful distrust? Oh yes. They, with their Master, had endured a fierce and a trying ordeal, the rabid opposition of the rulers of the nation, goaded on by the more bitter hate of priestcraft. The very heavens had also been sealed in darkness, and dark fiends, still jubilant, filled the atmosphere with treason to the throne of God, and to his kingdom about to be set up on the earth. Under such a pressure, need we wonder that the resurrected Redeemer found the faith of his followers shaken, and his patience taxed in rallying again his little band of adherents and witnesses? Still a more potent reason is found in the absence of the ministrations of the Holy Ghost. Hence, Jesus, finding some of them assembled with closed doors, for fear of the Jews, gave them evidence of his resurrection, intimating his early ascension to his Father. He impressed them in the following manner: "Nevertheless I tell you the truth, it is expedient for you that I go away, for if I go not away the Comforter will not come unto you" (John xvi, 7). Again, "The Comforter, which is the Holy Ghost, whom the Father will send in my name; he shall teach you all things; and bring all things to your remembrance whatsoever I have said unto you" (John xiv, 26). And, just before ascending into heaven, he said, "Behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke xxiv, 49). It is thus beyond question that the revelation and inspiration of the Holy Ghost was most essential to their becoming the witnesses for Christ, and the ministers of the Gospel of salvation to mankind.

Therefore how changed the sensations of these disciples, when, in the upper room at Jerusalem, the promised enduement came upon them. Incredulity yielded to faith, and faith rose to knowledge. Consequently, filled with the Holy Ghost, Peter could now stand before the marvelling, mocking multitude from a dozen countries surrounding, and testify that, "This Jesus hath God raised up whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ" (Acts ii. 32, 33, 36). Such was the demonstration and power of this newly begotten gift of the Holy Ghost, that thousands were subdued to obedience, and became partakers of the same Spirit.

Some assert that the gift of the Holy Ghost is not now needed, simply because not enjoyed. But the Savior taught it as a principle, that man could not come to the knowledge of God, nor the principles of salvation without it. His disciples, as we have seen, demonstrated the truth of the doctrine. Besides, Peter, in promising the gift of the Holy Ghost to the obedient, said that the promise extended "to all that are afar off, even as many as the Lord our God shall call," according with the commandment and promise of Christ, which says, "Preach the Gospel to every creature, and lo I am with you alway, even to the end of the world" (Mat. xxviii, 20). As also with the saying of St. Paul, that Apostles, prophets, etc., inspired by

this Spirit, should remain in the Church, "Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man," etc. (Eph. iv, 13). Moreover, the gifts received on the day of Pentecost were only the beginning to the fulfilment of Joel's prophecy, referred to by St. Peter, which says, "I will pour out my Spirit on all flesh," manifesting its gifts in dreams, visions, prophecy, etc., extending to the period of wonders in the heavens, and in the earth, blood, fire, and vapors of smoke; the sun being turned into darkness, and the moon into blood, in the terrible day of the Lord and the time of the gathering of all nations, when, whosoever would call on the name of the Lord would find deliverance (Joel ii, 28—32). When, by the pouring out of that Spirit on all flesh, without which, St. Paul said, "No man can say that Jesus is the Lord" (i. Cor. xii, 3). "They shall not teach every man his neighbor and every man his brother, saying, Know the Lord, for all shall know him, from the least unto the greatest" (Heb. viii, 11).

In short, as the Spirit of God moved upon chaos in the morn of creation, so will he be the Great regenerator of the elements, intellectual and material, in the last days; first, possessing man, through his faith and obedience of the Gospel, raising him to his original sphere in dominion over the lower grades of organization; while they, by the influences of the same spirit, are restored to docility, acknowledging his rule. The lion will eat straw like the ox and play with the lamb, while the suckling child will play on the hole of the asp, and the weaned child put his hand on the cockatrice's den, there being nothing to hurt nor destroy in all the holy mountain of the Lord; for the earth (through the universal outpour- of his Spirit) "shall be full of the knowledge of the Lord as the waters cover the sea" (Isaiah xi, 8, 9). Then shall the earth itself, liberated from the curse, put on its Eden bloom and freshness in fulfilment of the Savior's words, "Behold I make all things new" (Rev. xxi, 5). It will be a fitting habitation, through a long thousand years, for him and his redeemed. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power" (Rev. ii, 6).

Our testimony is, that the link of the chain that will bind the devil and destroy death from the earth, has, in these days, been welded to that held by ancient prophets and apostles, and that through the same Gospel ordinances, as they taught are the gifts of the Holy Ghost again given to men, to perpetuate and complete the glorious redemption, the purchase of the atonement, even the restitution of all things spoken of by the holy prophets and apostles since the world began, the Holy Ghost being the great revelating, inspiring, and regenerating agent in this stupendous work of the Almighty.

TEMPORAL SALVATION.

BY ELDER EDWARD E. BRAIN.

—o—

"The Gospel," we read, "is the power of God unto salvation unto every one that believeth." What is salvation? Is it not being saved from evil? If so, will it not save one from *all* evil, or will it merely save man from a certain or particular kind of evil? If the Gospel, which was sent by the Giver of all perfect gifts, be a *perfect* gift, it must necessarily save believers from *all* evil. How may these numerous scenes of starvation, in the midst of plenty, forever disappear from this and other nations? By man's obedience to the Gospel; this and nothing less. Salvation was offered to the ante-diluvians on the same condition; but as they would not give credence to such an imposition as in their judgment they supposed Noah wished them to accept, they not only denied the only means of their temporal salvation, but threw away the chance of spiritual salvation.

Again, we have another instance in the case of Sodom and Gomorrah; temporal as well as spiritual salvation was offered to the people, and as many as obeyed certain commands were saved. Nor is the promise of temporal salvation by obedience to the Gospel confined to the people of former times alone, but the Gospel, being unchangeable, offers to men in these days temporal as well as spiritual salvation. In the tops of the Rocky Mountains of America there are scores of thousands who, by yielding obedience to the Gospel, have left homes in Europe where they could obtain but a scanty pittance for their toil, on which their families might eke out some kind of an existence, and have located in the peaceful vales of "Deseret," where, away from the alluring world, they are happy and contented on thriving farms, or pursuing their various occupations, without care or fear for this world's goods; and *they* can bear a truthful testimony that the Gospel is the power of God unto salvation in these days. Go from one end of Utah's broad domain to the other, and search her highways and byways, and one person cannot be found necessarily begging for his sustenance. But faith without works will not save a man temporally nor spiritually now any more than in former ages, hence true believers perfect their faith by works, thereby gaining salvation.

Will the gospels taught generally in Christendom to-day save men temporally? saying nothing of spiritually, for without revelation that is but guess-work. "By their fruits shall ye know them." Can we find want, wretchedness, starvation and misery among those who profess to be Gospel believers? Those gospels, then, do not contain that saving power, therefore we must conclude that men have only a form of godliness, denying the power thereof. From such turn away.

In succession mankind have seen the errors into which their forefathers have fallen from the days of Adam until now. Perhaps the people in Noah's day regretted very much the fall of Adam, while at the same time declaring to Noah that they wanted none of his proffered salvation. Further down the scroll of time we read that the cry was raised, "We have Moses and the prophets, what need have we of thee?" ever regretting the folly of the ante-diluvians. Of to-day we may with great propriety reiterate the words of the Jews, "We have Moses and the prophets." Also, "we have the New Testament, and what need have we of the revelations through Joseph Smith?" Years hence the revelations given through Joseph Smith will be universally accepted as of divine origin.

COMING OF CHRIST.

The following is an extract from a sermon, on the "Speedy Return of Christ," delivered by Mr. G. Muller, founder of the Bristol Orphanages, on Sunday evening, June 29th, at Mildmay Park:

As plainly, distinctly, unquestionably revealed in the New Testament, instead of things getting better and better towards the close of the dispensation, things will get worse and worse. Lawlessness increases more and more, and we see the beginning of those fearful days now.

What is socialism? What is the lawlessness of the day? It is the indication that we are getting nearer and nearer to the close of the present dispensation. That things instead of getting better and better will get worse and worse, till at last they will come to a state when the wicked conspire against the Lord and His Christ and His Saints. That will be the close of the whole. What do we, for instance, read in the second Epistle of Paul to Timothy? Just that one single passage out of a number I refer to: "This know also, that in the last

days perilous times shall come. For men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Having a form of godliness, but denying the power thereof."

Let us take particular heed that we do not belong to any of these classes. Disobedience to parents, that is one of the sins of the last days; without natural affection, parents not having natural affection for their children, yet having a form of godliness; children not having natural affection for their parents. Remember particularly this last word, "Despisers of those that are good." Just think of all this. That is just the precursor of the return of the Lord Jesus Christ, and that blessed One will come again for the very purpose of introducing a better state of things, a holy state of things, a heavenly state of things. He will come again to have the tares burned up, having first gathered them in bundles, and separated them from the wheat.

And now mark this particularly which follows,—"Having a form of godliness, but denying the power thereof." This is to be coupled with all the characteristics which are given previously regarding these individuals in 2 Timothy iii.

These words, "having a form of godliness," are to be added in connection with every one of these characteristics. Though men are covetous, though they are proud, though they are without natural affection, yet they have the form of godliness, but deny the power thereof. Now, consider this. My beloved Christian friends, this is the state to which things will come in the last days previously to the return of the Lord Jesus Christ. Oh, how it becomes us to rouse ourselves and to bestir ourselves that we do not belong to this class of men; that we do our part if it were possible yet for a while to stem the torrent of impending iniquity, as Hezekiah and Jehoshaphat did, and every man of God did—to do what lies in us to bring about a better state of things. "Oh," you may say, "this is prophecy, and this must come to pass. What can I do as an individual?"

It is impossible to say what even a poor single individual, feeble in health, can accomplish. But we should all consider, that by the help of God we may individually do a good deal, and we should not sit and fold our hands, and say, "I can do nothing, because such a state of things is prophesied, and such a state of things will come to pass." It will come to pass; but how great the honor if we individually *seek to stem the torrent;* if we individually seek to live the opposite way; if we individually lend a helping hand to our fellow-believers, to strengthen their hands in God, to encourage them to withstand the impending torrent of iniquity! And if we seek individually as much as in us lies to pluck, like brands out of the burning, poor sinners, and lead them to Christ before the return of the Lord Jesus Christ!

WARS AND PUBLIC PRAYERS.

Here is how the Rev. T. W. Massman, a Lincolnshire rector, delivers himself on the subject of "prayers for fine weather":

The same paper which brings the news that the Archbishop of Canterbury desires that the bishops would urge upon the clergy the duty of praying for a cessation of the present most distressing and unfavorable weather for agriculturists, contains also the following piece of information from the seat of war in South Africa:

"Last week General Newdigate took two battalions, with cavalry and artillery, and made a reconnaissance, clearing the country and burning fourteen kraals. No large force was seen, but several isolated Zulus were shot. On our side there was no loss."—*Daily Telegraph.*

I should like to ask if people in

general in the least realize what the above short paragraph implies. Well, sir, it implies this—that several hundred English soldiers have gone into the country of a poor, ignorant, heathen people who had never done them or us, the slightest wrong or injury of any kind, and in a single day burned down fourteen of their villages, and murdered—yes, murdered is the only proper expression—as many natives as they were able to shoot down with their rifles. Is it possible that anyone can be insane enough to imagine that when such stupendous and gigantic crimes as this committed in the name of England, and with the sanction and by the authority of the present British Government, the God of peace and love, the God who made the black man as well as the white, will hear our prayers for fine weather or anything else? By the success of our Prime Minister's Jezebellian policy we have obtained our much coveted "scientific frontier" in Afghanistan, which God regards as a very Naboth's vineyard. For how have we obtained it? At the expense of a few perfectly innocent, so far as England was concerned, murdered Afghans, and a few score of blazing villages, whose inhabitants, including thousands of helpless women and children, were left without a roof to cover them in the late cruel winter. At this very time we are carrying fire and sword through Zululand, and the corpses of its hopeless inhabitants are lying unburied and festering beneath an African sun, whilst the pitiless rain is coming down and destroying our crops, as if to show us all that God will no more hear us than he would the Jews of old, as long as we lift up hands in prayer that are dripping in gore. I constantly see the clergy taunted in the press for not speaking out and appealing to the national conscience. Therefore, as a single individual, I will deliver my own soul at least by protesting with my whole might against the horrible iniquity of the wars carried on by our present Government.

PASSING EVENTS.

—o—

ZULU WAR.—The war in Zulu-land is now considered ended. On the morning of July 4th, the British troops, under command of Lord Chelmsford, engaged with about 15,000 Zulus, near Ulundi. After a brief battle the natives were defeated with an estimated loss of about 1,000 killed. The British casualties are stated at ten killed and fifty-three wounded.

DESPONDENT VIEW.—In the course of an address, delivered at the opening of a new cottage home for boys, at Farningham; recently, the Earl of Shaftesbury said:

"Unless they could effect a very great amelioration of the condition of the people within the next ten years, he believed that the moral, political, and religious glory of England would be for ever extinguished."

MORE NIHILIST DEPREDATIONS.—Another great fire has occured in Russia. A large number of buildings were destroyed on Saturday, July 19th, at Nijni Novgorod, and twenty-one people lost their lives in the flames. So great is the danger from incendiarism in Kharkoff that the authorities have been compelled to divide the city into 324 fire districts. The same terrorism regulations as in St. Petersburg have been established—each householder has to maintain a special watchman, approved by the police, and to have thirty buckets of water upon the premises. Those failing to comply with the rules are subjected to a fine of from one hundred to three hundred roubles.

JUSTICE.—Quite recently, at the Mansion House, London, a silk merchan was accused of taking a flower from a girl who was selling them. When she asked for payment he seized her by the hair of the head and pulled her to the floor and otherwise abused her. He also kicked her basket into the street, spoiling her flowers. The case was clear against the defendant, whose name is J. H. Luther. It speaks well for English justice that his belonging to what is termed the respectable class did not shield him from the punishment he deserved. The worthy alderman sentenced him to imprisonment, at hard labor, for twenty-one days, without the alternative of a fine.

THE PRINCE OF WALES ON THE DEPRESSION.—On Tuesday, July 22nd, the Prince of Wales attended a banquet at Grimsby. Here is what he said, on the occasion, about the hard times:

"His Royal Highness, in reply to the toast of his health, remarked that perhaps during the present year people had cause to grumble on account of the depression in trade and agriculture, but a great prosperous country like ours must not despair. Better times, he was sure, were in store for them. They must not hold down their heads, but endeavor to meet their difficulty manfully, and he was sure their labors would be crowned with success."

Under the circumstances the position of the Prince in regard to the trade depression, partakes largely of the absurd. The spectacle of a rich, sumptiously fed dignitary, surrounted by tables loaded with the substantials, luxuries and delicacies of the earth, telling the people, many of whom are in a state of semi-starvation, to hold up their heads and meet the difficulty manfully, is not one of the most consistent or sublime of spectacles. He does not tell the source of his expressed assurance that "their labors would be crowned with success." If the Prince really has any views on the subject, we think they would suddenly alter were he to change places with those he tells to hold up their heads.

WHAT SHALL WE EAT?—This is becoming more and more a question of the day. A story is told of a man who was heroically saved from drowning, by another person. He offered money, as a reward to the person who snatched him from a watery grave, but he refused to accept of it. As the next best thing, in the estimation of the rescued man, to worldly wealth, he communicated to him a piece of information. Said he: "Never eat sausage. I knows what it's made on." A knowledge of the ingredients of this mysterious article of diet would have been of service to numbers of Liverpool people lately. In this city a manufacturer of sausage was fined for making it of the flesh of animals which had died of typhoid, dropsy and other diseases.

A few days ago an inquest was held in the same city, over the remains of a man who, it was pretty clearly shown, had died from the effects of partaking heartily of lettuce for tea.

In many instances, no sooner does some scientist discover some specially nutritious and healthful properties of a particular article, and give it a high recommendation for use as food, than another, supposed to be equally reliable, announces that it contains a hidden enemy, in the shape of narcotic poison or corruption-breeding parasites. Well may the question be asked—"What shall we eat?" especially if we want to "eat to live."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 28, 1879.

PERILOUS TIMES HAVE COME.

In another part of this issue, we publish an extract from a discourse by Mr. Muller. That gentleman is a noted philanthropist. Many of our readers are doubtless familiar with the benevolent character of the orphanages established by him, in the City of Bristol. Judging from the character of the remarks to which we give place, we should think that his mind is keenly awake to the perilous character of the days in which we are living. It is a matter of regret that the perceptions of a man who is evidently well disposed, should not be as briskly alive to the fact that the escape from surrounding and impending peril lies not in any of the dead religious forms of the day.

He quotes the inspired writing of the Apostle Paul in reference to the perilous condition of affairs in these latter days. But even if the pen of the great Apostle of the Gentiles had never sketched the gloomy picture of distress, the condition to which he pointed would have existed all the same. Thoughtful men are now speaking upon the same subject, deploring, in almost hopeless accents, the unpromising state of human affairs. Paul, by prophetic power, was enabled to briefly write down the history of a distant future age. His description is succint, but as clearly defined and truthful as the statements of men living now, in the midst of the circumstances adverted to.

The "perilous times" spoken of by Paul, and deplored by living thinkers, have come. So conspicuous is this fact, that peril in some form exists in every branch of human concerns. Men are looking about for relief, but they seem to try every source but the right one. It lies not in the lifeless religious creeds and dogmas of Christendom, so named. We make the sweeping statement that they "have a form of godliness but deny the power thereof." They are in doubt and darkness, groping about and falling into the ditches of despair. Every reasonable man and woman must admit that none of those forms can give the slightest assurance that their worship is acceptable to the being to whom it is professedly directed. We state it as an unanswerable proposition that they cannot. This position is based on the fact that that assurance must come from God. It is He whose acceptance is aimed at and desired; therefore He alone can signify whether or not it is acceptable. While those dead forms inculcate the dark doctrine of no revelation from Him, how can this assurance come? Should He give such a manifestation of His good plea-

sure it would be a revelation. It must be as plain as the shining of the sun that in the absence of the illuminating influence of revelation now, not eighteen hundred years ago, the religious world must remain in heathen darkness, and, consequently, instead of in a condition of acceptability to the Most High, under the ban of condemnation and rejection. No wonder the Apostle Paul, in connection with his prophetic statement relative to powerless religious forms, included the admonition—"from such turn away." It is plainly to be seen that perilous times have come in matters of religion. In fact, in view of the strife, wrangling, animosities, enmities, quarrellings, bickerings among religious people professing to be under the same banner and head, and to be built upon one foundation, a sensible person is not only glad to turn away from the confused spectacle, but to do so with a sense of relief.

In the matter of morality, which, by the way, is really but a branch of pure and undefiled religion, the world is no better off. Nowhere are the people free from peril. The family circle is liable to be invaded by human reptiles who live in an atmosphere of pollution. The safeguards of virtue are as slender as fine-spun silken threads. It is made a matter of merchandize. It hides its head in obscurity, while brazen licentiousness flaunts itself in the broad light of day, not only uncondemned and unchecked, but flattered, fostered and encouraged. But we care not to dwell upon a spectacle so full of loathing to the pure in heart, as that presented in the moral aspect of the civilized portion of the world to-day. No person can take even a cursory glance at the situation without being forced to admit that in the matter of morals, as well as religion, "perilous times" have come.

Nor is the prospect brightened by a glance at the situation political. We look around in vain for pure, unselfish statesmanship. As a rule the governing classes operate with a view to personal emolument and glory, instead of the benefit of the helpless masses of the people. Many of them are "Lovers of their own selves, covetous, boasters, proud." These proclivities are not, however, confined to those who govern, but it is with the ruled as with the rulers. A noisome canker is eating at the foundations of governments, in the shape of what Mr. Muller calls socialism. So there are perils in politics as well as the other departments of life.

The world is full of disruptions and broils. Families are divided. It is a constant turmoil between individuals, communities and nations. The perils of the times are heightened by the frequent breaking out of famine, plague pestilence, war and disaster. But we quite agree with Mr. Muller, in the view that "Things will get worse and worse" in the world. These things bespeak the nearness of Christ's coming. They will reach a culminating point, which will be at the time of His appearing, when he shall destroy the wicked, that they may not cumber the earth upon which his kingdom must be established in its fulness.

VISITING THE CONFERENCES.—On Wednesday, July 23rd, President Budge left Liverpool for the purpose of visiting and holding meetings at various points in the Birmingham, London, Norwich, Nottingham and Sheffield Conferences. He expects to return on or about the 11th of August.

RELEASES AND APPOINTMENTS.

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RELEASES.

The following elders are released from their present positions to return with the company that will leave Liverpool on September 6th, 1879:

Thomas Child, from presiding over the Leeds Conference.

William Goodman (on account of ill health), from being traveling elder in the London Conference.

William McFadyen (at his own request), from being traveling elder in the Birmingham Conference.

Also, John C. Schofield, a native elder, who has been laboring faithfully as a traveling elder in the Leeds Conference for several months.

The following are released to labor in other conferences than they are now in:

Isaac Smith, from being traveling elder in the London Conference.

H. Walsh, from being traveling elder in the Nottingham Conference.

William England, from being traveling elder in the Leeds Conference.

APPOINTMENTS.

Isaac Smith is appointed to succeed Elder Thos. Child in the Presidency of the Leeds Conference.

H. Walsh is appointed a traveling elder in the Birmingham Conference, to labor under the direction of Elder Edwin. M. Curtis.

William England is appointed a traveling elder in the Nottingham Conference, to labor under the direction of Elder William Bramall.

WILLIAM BUDGE. } *President of the Church of Jesus Christ of Latter-day Saints, in the British Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.

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SHETLAND ISLAND.—Elder George Meldrum writes, under date of July 14th. He states that there is one woman at Scalloway ready for baptism, and is only waiting a favorable opportunity to receive the administration of that ordinance. The feeling of opposition among the people generally is very strong, and they will try to prevent her obeying the Gospel if they can. Two other persons, a short distance out of the same town, are also very favorably inclined, but are afraid of consequent persecution, as they would probably be turned out of their houses if they embraced the truth.

Elder Meldrum had been on another tour through the Island westward, and met with varied experience. At Walls he held meeting on the public green. About 200 people assembled. They listened attentively to his preaching on the first principles of the doctrine of Christ, but when he spoke of the restoration, etc., most of them left. At Dale of Walls he held a meeting in the school-house, the room being crowded. At Sandness he got a couple of boys to inform the people of an open-air meeting, but as it rained at the appointed time, he got the privilege of preaching in a house, which was filled.

He could get no place to stop for the night until a kind-hearted woman finding him out in the rain, took him into her house and gave him lodgings.

BRISTOL CONFERENCE.—Writing recently from Heywood's Lodge, Westbury, Wilts, President John South said: "We walked from a place called Chalford to Road, and, according to appointment, held an out-door meeting. We had a hundred or upward, who listened attentively to what we had to say. I and Brother Bennion bore testimony that God had sent his message to earth's inhabitants, to warn them of judgments to come, and as it was in the days of Noah, so He had raised up a prophet to prepare the way for the second coming of the Messiah to reign on earth. We trust our labors will not be in vain, but that good may be the result thereof."

VIEWS OF A NON-MEMBER.—Mr. Alfred Smith, of Boca Chica, Wales, wrote July 19th: "I take the liberty of writing to ask if you would be so kind as to let me know whether I can get the STAR and JOURNAL direct from your Office, and what is the cost. Having received the STAR lately from one of your Church members, and having read the contents, I would like to be further instructed in your doctrine. I believe that you are teaching the doctrines that Christ taught, although you are despised and scoffed at as a people. So were the ancient disciples of Christ. Modern Christianity says there is no need of baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. In place of these ordinances they have instituted the penitent form. They have changed the ordinances of the everlasting Gospel and broken the covenants, saying there is no need of them."

CORRESPONDENCE.

THE SAINTS ON THE WAY—A PROSPEROUS VOYAGE.

New York, July 8th, 1879.

President William Budge.

Dear Brother,—We arrived here safely, in the dock, at 7 p.m. to-day, all well, with exception of two children in one Swedish family, who are quite sick. We have had a prosperous journey, although we have been opposed by head winds and a boisterous sea most of the way, which has caused considerable sea-sickness among the passengers. We have had no delays since leaving Queenstown and have met with no accidents on the trip. We have traveled at the rate of from 281 to 336 miles per day. We have not failed, through all kinds of weather, to assemble night and morning and offer up our thanks to Almighty God for his preserving hand, which has been over us for good, and his many blessings extended unto us. Most of the elders have been able and willing to aid, comfort, and console the Saints in the hour of distress, which has been a source of great relief to them.

On Sunday, the 6th, we held meetings with the Swiss and English Saints at 9 a. m., attended ship services in the cabin at 10.30 a.m., held meeting with the Scandinavian Saints at 2 p.m., and a general meeting at 7 p.m., at which we noticed many strangers, both from the cabin and the crew; among others the gentlemanly purser, Mr. Thorpe and Dr. Mason. A good spirit prevailed through all the meetings and many words of counsel and consolation were given, which were duly received and appreciated by the Saints, as their pleasant countenances showed. We were favored with mild pleasant weather throughout the day.

On Monday, the 7th, the sea being calm and weather fine, most of the passengers were on deck all day enjoying themselves in various ways. At 7.30 p.m., a concert was given on the fore-deck. Songs and recitations, in the different languages, came in their regular order. Dancing was engaged in between 7 and 8 p.m. The Saints were then called to prayers, and all retired well satisfied with the day throughout.

Captain Murray, the officers, stewards, and servants on board have been very kind to us, in recognition of which the Saints have tendered a vote of thanks.

Elder Wm. C. Staines met us at the landing, and arrangements are being made for us to leave for the West tomorrow, at 4 p.m. We are all feeling well though anxious to be moving towards home. The brethren wish to be kindly remembered to all in the Office.

We remain, your brethren in the Gospel,

WM. N. WILLIAMS, President.
HENRY FLAMM, } Counselors.
JOHN A. QUIST, }
WM. CHRISTENSEN, Clerk.

Bromsberrow, near Ledbury,
Herefordshire, July 16th, 1879.

President Wm. Budge.

Dear Brother,—I thought I would drop you a line to let you know how the work is going along in the first district of the Birmingham Conference. I have, with one exception, seen all the Saints in it, and by the time I return by the same route I will have traveled 275 miles, only six by rail thus far.

I feel like going ahead and would not give my position for all I possess, or all that I ever saw with my eyes. I wish I could be a better advocate of the Gospel than I am, but I can visit, comfort, direct and cheer the Saints, and wake them up to their duties. I feel I am doing good.

The Saints are very much scattered and isolated. There are some that have been away from the Church many years, and feel like renewing their covenants, seeing the prophecies of the elders, uttered years ago, are coming to pass. I re-baptized two at Hereford last week. Many of the Saints are made to feel the influence of masters and priests of the day, being afraid they will lose their situations on account of their faith.

Your Brother in the Gospel,
JOHN ALEXANDER.

PROGRESS OF THE WORK IN LONDON CONFERENCE — GRATIFYING INCREASE—ELDERS LABORING FAITHFULLY.

London, July 18th, 1879.

President Wm. Budge.

Dear Brother,—Knowing your desire to be kept informed of the progress of the work, I take pleasure in giving a short sketch of our labors in the London Conference for the past six months.

While we cannot say, as it could be in former times, that people are flocking to the standard of truth by hundreds; yet, when we consider that this is a day of gleaning, when the honest have to be hunted for, we feel that our labors have been greatly blessed. There have been added to the Church in our conference the past half-year, by first baptism, sixty-eight souls, about twenty-five of whom were children between eight and fourteen. There has also been quite a number who have renewed their covenants. I had the pleasure of assisting at some baptisms last Saturday night, in that beautiful sheet of water, the Serpentine, in Hyde Park, where many of the Saints now in the valley left their loads behind them. One of the party last baptized makes the eighth, whose first knowledge of the Gospel can be traced back to the conference held here in March last, when you and Elder Pratt were with us. Our prosperity is to be attributed to the blessing of the Lord, coupled with the zeal and energy of the priesthood, both from Zion and local, for all have worked in harmony, planting and watering, leaving God to give the increase.

Elders H. Rampton and G. S. Grant wrote from the south coast that they have organized the scattered Saints into branches, have baptized a few, are holding out-door meetings, and arousing the ire of some of the priests, which they think is a healthy

sign. They feel there is still good to be done in that district.

Elder Ball has been laboring in Kent and Essex for quite a long time. In cities and villages, highways and byways, he has borne a faithful testimony. He has baptized quite a number, with prospects of more. Elder Moroni Snow has lately joined him. He is a fine, intelligent young man, whose whole heart is in the work, and whose name is likely to be well-known in this generation. I visited a branch at Favorsham, in connection with these brethren, and we had some splendid meetings, and found the president, Brother Millgate, his counselors and the Saints awake and a prospect of doing good in that town.

Elder Isaac Smith, since his return from Jersey, has gone back to his former field, in Bedford and surrounding country, and has lately reaped where he sowed when there before. Elder B. S. Young, who is now with him, has been laboring in Berkshire alone and has had the pleasure of baptizing some lately, and I have just received word that there are others anxiously awaiting his return that he may lead them into the waters of baptism.

Elder E. E. Brain, now in Jersey, although not meeting with much success, is determined that the "Believe and be Saved" party shall not have it all their own way. He is giving them a Gospel warning.

Nearly all the elders in the country are preaching out of doors, by the road side, on the village green and wherever they can get a good chance. I feel proud of them. Most of them are young and came from comfortable homes. But they have buckled on the Gospel armor and gone out amongst those who are battling with hard times. They are drenched many times with the almost incessant rains, but I do not hear a murmur. They are making for themselves a record of which their friends at home may well be proud.

Our three branches in this city are in a flourishing condition. Our night meetings are mostly full, with a sprinkling of strangers in all of them. There has not been a week for some time past that there have not been some baptisms. They are all well organized, having Sunday schools for the children, and Ladies' Relief Societies to look after the poor, and these are heart and hand with their presidents. I feel happy to have the privilege of laboring with so good a people. The only thing that mars my peace, is to see so many faithful ones longing to go to Zion, with no earthly prospect but those held out by the Elders,—that God will deliver his Saints in his own due time.

Brother Dansie is with me, being unable to perform his duties, owing to having the heart disease, which is unfortunate for the work as well as himself, as he bears a good testimony and would make a good missionary.

Brother Driver is still visiting among his relatives. Brother Sears has just returned from France, and his testimony is to be heard in our Sunday meetings. Brother Bull never fails to lift his strong voice on Sundays in any part where we ask him to go.

I close, praying God to bless the European Mission and all that pertains to it.

Your Brother in the Gospel,
G. H. TAYLOR.

OPEN-AIR MEETINGS.—OPPOSITION.

Welsh Conference,
July 19th, 1879.

President Wm. Budge.

Dear Brother,—Since my appointment to this Conference I have enjoyed myself exceedingly, the Lord having blessed me with much of his Holy Spirit in my preaching, visiting with the Saints, and travels generally, for which I feel thankful.

Since our late Conference, in Aberdare, Brother Wride and myself have been traveling together through the district of Rhondda Valley, Cardiff, and now in Monmouth. We have held meetings with the Saints in their places of worship, a few strangers being present on several occasions. We have also held meetings in the open-air, when the weather would permit, and have met with a little opposition and disturbance on several occasions, but more especially in the town of Newport. We arrived there a week ago last Wednesday, and,